

THE CHRISTIAN'S WEEKLY MONITOR.

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[Vol. III.]

From the Suffolk County Recorder.

THOUGHTS ON DETRACTION.

DO AS YOU WOULD BE DONE TO.

That beautiful precept has justly obtained the name of, *the golden rule*, and been esteemed in every age, but little practised in this;—Concord, love, and union, are the most distinguished qualities of a christian. The primitive believers acted up to this rule so well, that one soul seemed to actuate all their bodies; their very enemies confessed, that nothing but a divine agency could, from so many discordant humors and interests, strike such a heavenly concord. But, alas!—these virtues are become unfashionable, and we wonder christians, have substituted in their room *backbiting, detraction* and *slander*;—I know some, “mighty christians, no doubt,” for they attend religious ordinances, with a composed and demure look, they praise virtue, but do they practise her precepts, and obey the laws of religion? Yes, if backbiting, if defamation, if slander, and invective be virtues; they are the only virtuous, they are the best of christians; but remember that

Vice oft is hid in virtue's fair disguise,
And in her borrow'd form, escapes enquiring eyes.

But they are *christian canibals*, a kind of animals, of all others the most obnoxious, they carry the plague about with them, and love to spread it, their breath is infectious, their sting worse than death; they separate chief friends, and employ their infernal artillery mostly against growing characters and youth just entering to act on the stage of business. If they have any love to their neighbor, it plays all on their tongue, and ends in grimace and ceremony, it will not bear the test of action; their virtue evaporates in bare protestations of kindness, which often veil traitorous designs, and cloak hellish intentions; they are in no strait to profess friendship to their neighbor, and with the same breath, when his back is turned, to blast his reputation. Perhaps, you may be thinking that this picture is only a draught of fancy, and exists, only in idea; would it were! But such Canibals do actually exist, the royal Psalmist of old often complains of them, and describes them thus, “Their throat is an open sepulchre, the poison of asps is under their lips.” They are like hunger-bitten wolves, that destroy their own species, to glut their over grown pride and envy, the prime source of *detraction*.—Detraction is so like Virgil's fame, that the same description may answer both; these sowers of slander, the christian canibals, are so full of their own fancied importance, that they cannot endure to be eclipsed; therefore they go about to blast a growing reputation, and overturn their neighbor's good name, they misconstrue his actions, and make a handle of anything to load him with ignominy, odium, & reproach; I hinted before, that it is the fate of young men entering in the world to be attacked by some of these *Canibals*: They endeavor to look him out of confidence, they draw wrong conclusions from good actions, they spread his

failings; magnify his misfortunes; they aggravate his harmless oversight incident to youth; what can they more?—They tear to pieces his good name, the only foundation he had to raise himself in life, for

—“ A good name in man or woman,
Is the immediate jewel of their souls;
Who steals my purse steals trash, 'twas something nothing,
'Twas mine, it's his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.”—

But not to preach for ever, what a horrid kind of murderers are these creatures? who, under the mask of *virtue*, practise the most unheard of barbarities? The blackest names bestowed on these *human savages*, cannot impart an idea adequate to the foulness of their crime, poor wretches! without feeling, without conscience, little reflect they, that there is an unprejudiced witness inspecting their crimes, and that with the greatest accuracy, noting down every stab they give their neighbor's honor and good name, and that he shortly will be their impartial judge—and when they thus shall stand impleaded, at the high tribunal of hood-winked justice, who shall tell their *audit*? But now let me address you, O ye virtuous youths! who labor under unjust calumny, remember that the “plaudit” of one impartial and candid judge, will weigh more than all the malevolent censures of these fiends of hell; treat the attacks of slander with silent scorn and contemptuous disregard. Virtue will triumph over all; though these canibals should make a hungry meal on murdered reputations and mangled characters, yet know, that truth at length will force them to disgorge their repast, and then like the sun emerging from an eclipse, your fame will shine with double lustre; be not influenced to repay slander with slander; if you do, you will confirm those wretches in their impious courses, and by these means, you say to them, “Ye are patrons worthy imitation, I will imitate your example.” Pity them, pray for them, but do not practise after them, let their uncharitable censures, their injustice, unkindness and treachery engage you for the future to greater prudence, piety and devotion, keep a mind conscious of its own rectitude—a conscience void of offence towards God and man, and even study to *do as you would be done to*.

AN ENEMY TO TATTLERS.

Sag- Harbor, Nov. 22, 1816.

Eighth Report of the Jews' Society, (of London.)

THIS Report is thus introduced:—

In appearing before you, to present an account of their proceedings during the past year, your Committee feel, that altho' they are not without many causes of discouragement, yet the motives for cherishing sentiments of a more pleasing nature, and especially for the exercise of the deepest thankfulness and unbounded trust towards God, greatly preponderate over those of an opposite nature.

HEBREW TRANSLATION OF THE NEW-TESTAMENT.

Under this head the Report states, that the Four Gospels are printed; and that the Acts of the Apostles, with the Epistle to the Romans and the First Epistle to the Corinthians, are printing, or ready for the press.—Testimonials of the accuracy of the Translation continue to be received

from various quarters. After stating the measures adopted for the circulation of this important work, to have executed which would, alone, have been worth all the exertion and expenditure of the Society, it is reported, under the head of

AUXILIARY SOCIETIES,

that a Meeting was held at Bristol, in June last, which ended in the formation of an Auxiliary Society in that city, from whence the sum of 717l. 2s. 2d. has already been remitted to the Funds.

This Auxiliary Society has likewise adopted measures for exciting the attention of the Jews residing there, to the great truths of the Gospel; and its Committee have not been without encouragement in this important work, though it would not be proper at present to communicate to the public more particular information on this subject. The Jewish Population of Bristol amounts to 170 persons. Your Committee have received from the Bristol Committee some useful hints respecting the best mode of proceeding, in visiting Jews at their own habitations.

Lectures to Christians on Jewish subjects have also been instituted at Bristol, and are delivered monthly at the several Churches. Your Committee would desire to draw the attention of Clergymen in all the other large towns of the kingdom to the expediency of establishing similar Lectures, as the most likely means of exciting an increasing interest in behalf of that people, from whose forefathers we received the light of Divine Truth.

To enable the Society to see, at one view, the extent of the support afforded to its Funds by the various Auxiliary and Penny Societies, a list of them is given.

CONGREGATIONAL COLLECTIONS.

The grateful acknowledgments of your Committee are due to those Clergymen who have, during the period to which this Report has reference, aided the Society by permitting Sermons to be preached in their pulpits, and Collections made in support of its funds. Your Committee would respectfully, but earnestly, solicit Clergymen thro'out the kingdom to give their aid to the Society in this way, as a mode well calculated to increase its funds, and the best means of awakening the general attention of Christians to the state of the Jews.

A List of the Congregational collections made within the year is given.

The following Clergymen, also acquired a claim to the lasting gratitude of your Committee, and of the Society, by their distinguished services to it during the past year, in becoming the eloquent and successful Advocates of the House of Israel, in the Metropolis, and various parts of the kingdom:—Rev. Charles Simeon, Rev. Legh Richmond, Rev. W. March, Rev. T. S. Grimshave, Rev. H. J. Hare, and Rev. W. Gurney.

SCHOOLS.

Six boys have been put out as Apprentices, and

There remain, under charge of the Society, forty-two Boys, and forty Girls, of whom thirty-eight Boys and thirty-seven Girls are in the Schools and four Boys and three Girls under charge of a careful woman in the country. The Girls' School has, since the last Anniversary, been removed to a commodious house near the Episcopal Chapel.

FROM THE CHRISTIAN HERALD.

Through the medium of active correspondents in London, Bristol, Liverpool and Edinburgh, we shall henceforth be enabled to present to our readers the earliest Religious Intelligence from Europe of an important kind. —We expect in particular to be furnished with stated communications detailing the progress making by the Rev. Messrs Paterson, Pinkerton and Henderson, in their respective tours undertaken to promote the circulation of the Scriptures on the continent of Europe, & in the islands of the Northern Seas. In our last Number we published a letter from the Rev. Pinkerton, dated in June, from the Crimea. We have lately received the following copy of his next letter to his friends at Edinburgh, giving the particulars of that interesting journey up to the the date following.

VIENNA, Sept. 1, 1816.

My dear friend,

I think I wrote to you from Simpheropol, in the Crimea, and gave you some account of my journey to that place; since that period I reached Cherson, where I made arrangements for a Bible Society. Odessa, where established the Odessa Bible Society; in Kerkeneff, near Jassy, in Moldavia, I made preparations for establishing a Moldavian Bible Society, for commencing the printing of 5000 Moldavian Bibles. On leaving Moldavia I staid eight days quarantine on the Dniester, the plague having broken out on the frontiers of Turkey, not far from where I was. During my journey from Odessa to this place, I have been able to obtain accurate information of the state of all the nations and tribes between the Black Sea and the Adriatic, (chiefly of Sclavonian origin) respecting the word of God. The particulars I cannot give you in a letter of this kind, you will have them from our Committee in London. In Kamenely Nodalsk, I attended the anniversary of the Padolian Bible Society, which is composed almost entirely of Catholics. The Catholic Bishop Mastkenetch, who is one of the Vice Presidents, was remarkably friendly, and held an excellent speech of the occasion. In Cracow I made preparations for establishing the Cracow Bible Society. Since my arrival here I have received the pleasing intelligence of the probable establishment of the Polish Bible Society at Warsaw. The Prince Adam Czartorisky, one of the first noblemen in Poland, is President. The commencement I made in Cracow for a Bible Society, during my ten days stay there, will I hope, soon be matured, and an edition of 10,000 Polish Bibles and Testaments begun. In this city (Vienna) I have already succeeded in bringing the plan for an Austrian Bible Society before government, through the prime minister the Prince Metternich, who has shown himself greatly interested in the cause; so that after government have taken the matter into consideration and passed their resolution, we hope to see a Bible Society established in this city for the thirty millions of people of so many different nations and religious confessions, subject to the Austrian government. I forget to mention to you in my letter from the Crimea, that in the vicinity of the ancient Tartar Metropolis Bockshesera, I discovered an excellent translation of all the books of the old Testament in the pure Tartar language written in Hebrew characters. This I found among the Koraim Jews. — The manuscript is beautifully written on vellum paper. It is a real treasure for our cause. After being copied in the Arabic character and revised, we shall print it along with the Karass Testament, and then our Tartar Bible is complete. What parts of it I perused I found the translation excellent, for it has been made by the Tartars of the Koraim, who reject all the traditionary tales of the Jews, and hold the text of the Old Testament alone as the rule of their faith and manners. I sent it off by boat to await my arrival at St. Petersburg. My tour now leads me from this place to

Presburg, thence to Breslau, Dresden, Leipzig, and Berlin, where I hope to hear from you; from Berlin I proceed to Warsaw, and St. Petersburg.

BENEFITS RESULTING FROM THE DISTRIBUTION OF THE BIBLE.

Letter from a German Sailor to a correspondent in Hull, (England.)

You may perhaps recollect, that in the night of February 16, three Sailors called on you, to return you thanks for all the kindness you had shown them, and more especially for the Bible you gave to us, as we were unable to pay any thing for it. After having gone to sea, our vessel was taken by a Danish privateer, and we were confined to a prison, in which my two companions died. One of them, Ricuard Duedeman, thus addressed me the day previous to his death: "I am convinced that I must soon die, and am, I trust, prepared for my departure; but I should like, once more, to write a few lines to my Minister, and thank him for the Bible, that blessed book which points out the way to heaven. Had I not obtained possession of it, I do not think I should have been saved. When, in the 15th chapter of the Gospel of St. Luke, I read the parable of the Prodigal Son, I was led to consider myself completely in the light of that son; but, blessed be God, I found consolation in applying those words to myself—'This man receiveth sinners, and eateth with them.' I should wish my wife to have my Bible, and diligently to read in it; for in this world I shall never see her face again, nor those of my children: yet, notwithstanding all this, I may confidently exclaim with the Apostle, 'I have a desire to depart and to be with Christ.' Blessed be God, for having conducted me to England; and may his richest benediction rest on all those who so kindly supply the poor with Bibles!" In this affecting manner he expressed himself, even in the last moments of his earthly existence, whilst tears of Gratitude, both towards God and man, streamed down his eyes. He died on the 13th of May, at four o'clock in the morning. My other companion followed him the next day. His name was Thomas Rode, who died in the midst of thanksgivings to God, for having favored him with an opportunity of receiving a Bible; and, whilst he fervently implored an especial blessing on those kind benefactors of their poor fellow-creatures, who thus were engaged in dispensing among them the Bread of Life, some of his last expressions were: "I feel most comfortable and happy in my mind. O, my Lord Jesus! receive and take me to thyself. Thou hast prepared me for death; preserve my faith unshaken, till it shall please thee to receive me to thy kingdom. Blessed be God, and the Father of our Lord Jesus Christ. Oh! that all men might get a Bible: to me it proved a cheering companion in the solitary hours of my confinement; it was a refreshment and consolation to my mind."

Thus my companions died. But what do I say?—they are not dead, they live infinitely happier than myself. I cannot but thank God a thousand times, that you have given us a Bible. Convey my sincerest thanks to those who sent you so many copies of this Holy Book to distribute among the poor: we cannot reward them, but God will.

Ch. Herald.

The world does not require so much to be *informed as reminded*. A *Remembrancer*, may be almost as useful as an *Instructor*; if his office be more humble it is scarcely less necessary. *Rel. Remem.*

REVIVALS OF RELIGION.

We learn that the glorious work of awakening and converting sinners is carried on and extended, in a remarkable manner, in various parts of our country.

That in the state of Ohio the writer states that in July last, "Prospects so encouraging as the present, were never before witnessed in this country." He goes on to urge the necessity of obtaining a great increase of spiritual laborers.

That in Vermont there is an unusual excitement in nearly all the churches in the northern part of the state; and it is said, on good authority, that there is a revival in *thirty towns*.

There is an uncommon attention to religion in Norfolk, (Vir.) and in Greenwich, (R. I.)

That in Royalston, (Mass.) 27 have recently been added to the church;

That as a distinct proof of the divine presence, in many retired and destitute settlements, the minds of the people have been turned to religious subjects, and they have become concerned for their souls, without any external means of grace, and without the knowledge that others were in the same situation. Thus it has frequently happened, that when one person first began to express his feelings on the subject of religion, it was found, that the whole neighborhood had been in the same condition, though no one had communicated his thoughts to his neighbor.

In Ohio, the people in a certain new settlement became anxious in the manner just described. After their situation was known to each other, they appointed a religious meeting at one of their houses. When they met it was found that there was not a person present, who had ever prayed in public, or taken the lead in a religious meeting. In another new settlement a meeting was appointed, at which every adult individual was present, and not an unconcerned, unawakened person among them. It is added, that in one of the eastern counties of Ohio, there is not a place five miles square, in which there is not an unusual religious excitement.

Extract of a letter from the town of Campton (N. H.)

About the middle of last summer, 1815, some pious people thought they discovered certain symptoms of a revival of religion. They noticed a degree of concern and solemnity upon the minds of some, which were not usual: and their meetings, on the Sabbath, though at this time without a preacher, were more generally attended. At length, the feelings of one and another were manifested. And now persons, who had never before changed a word with each other upon the concerns of religion, freely opened their minds upon the interesting subject. Religious conferences were soon established, and numbers attended. The house of God was more abundantly thronged; and a deep concern was visible in the countenance of almost every hearer. It was now no longer doubtful whether God had begun a good work among this people. Pious souls had their eyes, ears and hearts, for witnesses; and obstinate rebels, like the magicians of Egypt, were forced to acknowledge that this was the finger of God.—A speaker might have addressed the people, for two hours together, and after all they would have desired to hear more.

It is generally considered an act of great imprudence for females, and persons of slender constitutions, to expose themselves to the evening air; and such persons were advised to be cautious. But these cautions a-

vailed but little. Their all was at stake. The present appeared to them to be, emphatically, the accepted time and the day of salvation; and it is worthy of our notice, that while that dreadful epidemic, called the spotted fever prevailed in the adjacent towns, Campton enjoyed remarkably good health.

The people were, at this time without a preacher, though one was obtained soon after; and there had been no alarming providences to rouse their feelings. All were secure in their sins, treasuring up wrath against the day of wrath, until this rushing, mighty wind came and filled all the place.

Some viewed themselves as suspended over the pit of despair; and were looking for the fatal moment, when they should be placed where hope can never come. Others were vibrating between hope and fear, joy and sorrow; and some few would be praising God. The attention of almost every family, of the congregational order, has been called up. Fifty have been examined and admitted into the church. Nine of these, however, in consequence of their local situation, have united with the church in Plymouth. There are a number more, who indulge a hope; but as yet have made no public profession. On the whole, this awakening carries evident marks of being a work of God. The subjects of it are unwilling to live without prayer, preaching, conferences, and private religious conversation: and those, who have no evidence that they have been renewed in the temper of their minds, are awed into silence. We may add, that this may be considered a very extraordinary work, when we take into the account the numbers, which compose the congregation, that usually assembles at Campton. Two hundred would be considered a very full meeting. The number is generally smaller. And out of this number, we see that fifty have, already, made a public profession: and there are others who will doubtless offer themselves to the church ere long. Little did we think, that this broken section of our country, overrun with sectarians, would so soon be visited with a shower of Divine grace. But it is the Lord's doing, and it is marvellous in our eyes.

It is a well-known, though lamentable truth, that many churches, if their pastor is occasionally absent, will neglect to assemble together for religious worship, seeming to indulge the notion, that such meetings would be of no consequence. Many churches, also, which have no pastor, cease to meet on the Sabbath, altogether. Brethren, these things ought not so to be.

It appears, that the church in Campton was not thus minded. They assembled uniformly, whether supplied or unsupplied with a preacher.—And who can tell, but that the late revival has been in consequence of this persevering faithfulness? If churches are faithful, they have a pledge from the Most High God, that blessings shall be theirs.

Extract of a letter to the publisher of the Christian's Weekly Monitor, dated
Lyons, (Ontario county,) Dec. 4, 1816.

DEAR SIR—Your Christian's Monitor is read with great pleasure in this place. More of them are wanted. But we find that we are imposed upon by the postage. The last we received were marked 12½ cents each number.—The Monitor is received by the mail at Palmyra much lower than it is here. Unless this evil can be prevented your subscribers will be greatly dissatisfied.—I wish you to send six or seven numbers more in addition to those you do now send, that, is, if you can send them by mail without subjecting us to extra expense.

I would inform you that I witnessed a most solemn and interesting scene last sabbath at Palmyra. It was communion day. A sermon was preached in the forenoon to a large congregation: the people were exceedingly attentive.—In the afternoon the people collected again. After the meeting was opened by prayer, there came out from among the congregation thirty two persons and formed around the Pulpit, to whom the profession of faith was publicly read; after which they publicly took upon themselves the vows of Gods people. About twelve of them, and a number of children, were then baptized. The scene of the Lords supper then commenced. The old members of the church, though very few in number, and fifty eight, (or most of them,) who have in a short time united, set down at the table of Christ together; it was truly a solemn and a joyful time. Such a season as Palmyra never witnessed. The effect on the congregation appeared to be wonderful. From what appeared it is hoped that this days transaction will be the means of increasing the work.

ANSWER TO THE FOREGOING.

Sangerfield, Dec. 7, 18.16

Rev. and Dear Sir,

Yours of the 4th inst. is just received; and we are highly pleased with its contents; and as we suppose you will have no objections against its being published, it will probably appear in the Monitor of next week.

To hear that Christians are animated by that which is spiritually edifying, is in itself animating; but to hear that they are increasing in numbers, and (as we would hope) in graces, and that the enemies of religion are confounded, by the operations of Divine Grace, is indeed a subject of great joy. If there is joy in heaven over one sinner that repenteth, kindred souls on earth, must be *exceeding* joyful at the repentance of such *multitudes*.

But there is a still further source of gratification contained in your letter. To find that "the Christian's Monitor is read with great pleasure," is truly gratifying to one who has the pleasure, the comfort and consolation of his readers, as a principal object of his labors. Finding it so in various places, he cannot but hope that it is generally so. Yet "not unto us" but to the King of Heaven be the glory, that such wonders are wrought in the earth, the rehearsal of which is rejoicing to drooping spirits, consoling to the disconsolate, and animating to desponding souls. The real comfort derived from this source, is easier felt than described. It is truly a delightful theme of contemplation; and it will be truly happyfying to the publisher, to be enabled, by the joyful accounts received, to render the future numbers of the Monitor still more pleasing.

That part of your letter which respects postage, we should not publish, but with a view to give it a public answer, that all subscribers for the Monitor may be the better prepared to guard against such impositions.—We have heretofore received many complaints of impositions of a like nature, which ought not to be borne with. It is injurious to the United States, as well as to those who are more directly concerned.

You surely, are under no obligation to pay extra postage. Our postmaster may be in the fault, but we can hardly believe it. He only charges on the bundle, (when there is one,) and not on any particular Magazine. If there has been 12½ cents, as you say, charged on a particular Magazine, be assured our postmaster here did not do it. We mark the

bundle, so many sheets; and he charges so much on the bundle, by the sheet, viz. 2 cents a sheet for magazines, if they are to be sent over 100 miles, (only one cent, however, on a weekly paper, any distance within the state.) A single number of the Monitor has never been over three sheets; of course could not have been over 6 cents to any distance whatever. Your postmaster, probably, counted a *section* for a sheet, when it was only a half sheet. Call upon him to produce the bill sent from Sangerfield, and see if it amounts to more than 41 cents per bundle,—or for 21 sheets as the bundle was marked. If your postmaster has received more than 6 cents a number from you, you have a right to demand the pay back, and need never pay such postage again. Even had our postmaster over-charged, you would nevertheless have a right to demand your Magazines for lawful postage. It is the one postmaster's duty to correct the other, if he has over-charged. We have often required the correction of postage, and have had it done. In the new form in which we now send the Monitor, you are under obligation to pay no more than one cent a week, or paper. We wish to know how the alteration suits yourself and others; and whether you will chuse it weekly.

With respect to matter for the work, we have an abundance from distant parts, but are not so well supplied with that which arises in our own vicinity. We hope that yourself and others, will be more engaged in future, to forward to this office, all such interesting accounts of matters that are taking place in this part of the country, which are useful in a Christian's Monitor.

Feeling occasion of thankfulness for your favors thus far, I subscribe myself, with affection and esteem,

Your much obliged, humble servant,

JOSEPH TENNY.

The learned Salmasius said, when on his death bed, "Oh, I have lost a world of time! If one year more was to be added to my life, it should be spent in David's Psalms and Paul's Epistles."

The world is a nursery of elect sinners. At death, God transplants them one by one, into the garden above; and fills up their places below, with a fresh succession of spiritual trees.

ACCOUNT OF THE CONVERSION OF ABRAHAM WERTHEIM, A JEW, NOW JULIUS EDWARDS.

Written by himself in German, and translated by the Rev. Mr. Ramfiter.

If any wish to learn how the Lord cares for the destitute, has mercy upon his straying sheep, and conducts them to his flock; how he grants power and courage to them that are lost, to come to the knowledge and possession of truth, let them read the brief memoir of my life, and praise the Lord with me, for giving grace to sinners.

Born of poor parents at Breslau, even in my childhood, I felt no greater desire for any object than for knowing and worshipping the true God. With rapture my mother embraced me, when I could read and understand the Talmud in the sixth year of my life; and when eminent Rabbies assured her, that I should in all probability become a learned and pious man. I do not enlarge upon the indigent circumstances in which I spent my

early youth, nor upon the manner in which I earned a scanty pittance by singing in the synagogue; but only briefly state, that I should think lightly of what I then suffered, if my desire to come to the knowledge of the christian religion, and to grow in this knowledge, could but be satisfied. I became acquainted in my eleventh year with several truths of Christianity, by means of one Schubert, a Roman Catholic, to whom my mother frequently sent me. This man and his whole family were very kind to me, and requested me to visit them often, which I did with pleasure.—Schubert who was a pious man, once read, in my presence, the account of the miracles which Jesus did, when his disciples were exposed to great danger on the sea, from Matt. xiv. 23, 33. How great was my astonishment when I heard this! I begged him urgently, to tell me if Jesus had really done this. He replied, that the Holy Scriptures contained truth without any mixture of error. I went home, and related to my mother what I had heard; but she refuted me with such powerful arguments, viz. a large cudgel, that I felt the pain for a considerable time; whilst she added, “Rather kill thee than educate thee to be a Goi,”—(Gentile.) I was prohibited all intercourse with Christians, and every question concerning Christ was returned with blows. This severity, however, only served to make me more eager in my inquiries after truth. At length I succeeded, in escaping my mother’s vigilance, & heard a christian sermon. The preacher discoursed on the miracle of five thousand men being fed with a few loaves, from John vi. 1—15. I am unable to express, what sensations pervaded me, when I heard of another miracle of Jesus: those only, who consider it a duty to reflect on the wonders of Omnipotence can enter into my feelings. Now I formed a firm resolution to worship him who had done these miracles.—With this determination I met my mother with this address;—“*Tole*,” (Jesus the crucified) “is God, for he hath done what God alone can do.” My mother scarcely suffered me to finish these words, but, after severely beating me, expelled me from her house. Now I took refuge with my friend Schubert; but my pleasant abode with him lasted but one day only, for I was compelled to go with my step-father to a Jewess, who took me into her house. This Jewess, notwithstanding her strict inspection, being unable to prevent me from repeatedly going to church on Sundays; it was determined to send me to Lissa, in Poland, where some relatives of my mother resided. I gladly agreed to this plan, in hopes of having better opportunities there for the accomplishment of my desire; but my situation in Lissa soon became very gloomy. I was watched with the greatest severity; wherever I went, I met with a Jew; and no sooner did I make acquaintance with a Christian, and go with him to a church, than it was discovered and betrayed. I lost the support which I had procured by singing in the synagogue, was exposed to general contempt, was cruelly persecuted, and provided with the meanest food, so that my constitution at length was seriously injured. When the Jews perceived that my life was endangered, they sent me back to my mother at Breslau.—Her maternal feeling was touched, she cared for me with tenderness, but made me promise, that I would in future think no more about the *Tole*. After my recovery, I entreated my mother to afford me an opportunity of learning to read and to write the German language. Her suspicions of my religious sentiments not being removed, she sent me again from her house, but some kind people gave me a charitable reception. By means of their kindness I was instructed in reading and writing German, in my fifteenth year; and now it was my greatest desire to have a New Testament

to read. In one of my solitary walks I got acquainted with Mr. Rotisch, a turner by trade, and begged him to give me a New Testament. He encouraged me to visit him, shewed me much friendship, gave me considerable support, and intrusted his daughter to me for teaching her to write. Now a bright sun seemed to rise for me, but my comforts were of short duration. My mother discovered my proceedings, received me again into her house, and hoped to force me by hunger and blows, but in vain. I declared boldly to her, that no torture that could be inflicted on me, could prevent me from following my determination to become a Christian.—The feast of atonement arrived; I escaped from the synagogue, and entered a Roman Catholic church, where I beheld the priest ascend to the altar, with solemn steps, and heard him pronounce the blessing on the kneeling multitude, while the burning wax candles and the awful stillness increased the solemnity of the scene. Oh how I was struck with the ceremonial of this service! I exclaimed, It must be the Messiah whom they worship, and now the Spirit of God seemed to whisper to me, Courage, young man, follow my call; I will redeem thee from thy sins, I will strengthen thee; look to Jesus crucified, and the work of thy conversion will be accomplished. In extacies I went home, and declared frankly, “The time is come that I must be converted to Jesus: I can withstand the power of truth no longer: for he has said, whoso confesseth me before men, him will I also confess before my heavenly Father.” Now some Jews seized me, and after beating me severely, threw me down the stairs. I repaired to Rotisch, who received me into his house; and now I attended zealously to the great business of my conversion. I expressed, in writing, my motives for embracing Christianity, and Mr. Rotisch took my writing to a Catholic priest, of the name of Burgund. When this venerable man put the question to me, Why I preferred the Roman Catholic church? I replied Because I supposed the most ancient church must be the most genuine. He smiled and said, “If you think so, adopt the Roman Catholic faith; but I think, that in the present state of Catholicism the truth is obscured.” I supposed that he said this merely to try me, whether I should steadfastly continue in my determination. My surprise therefore was great when this Mr. Burgund, three years after became a protestant himself, & is now employed as director of a seminary near Königsberg, in Prussia. After previous instruction in the truth of Christianity, I had the favor, in the 17th year of my age, June 22, 1801, to be added by holy baptism to the christian church. Now I hoped to live quietly and happily; but a greater portion of suffering was still in store for me. I was like a cast away, persecuted by my mother, my relations, and many other Jews, who sought my death, being wholly disappointed in their expectation of making me a Rabbi. I was spit upon, falsely accused of crimes, followed in lonely places, frequently beaten, in short, my life was made as miserable as possible. But how trifling were my sufferings, compared with those that Jesus endured for me! Jesus was my consolation and my hope, during many days when I had not a morsel of bread to satisfy my hunger. I suffered with resignation, to shew to the world, that the words which Jesus spoke, when on earth, “He that loveth father or mother more than me, is not worthy of me: if any man will follow me, let him deny himself and take up his cross,” were more dear to me than all the treasures of the world. Nor did he forsake me in my distress; often, when I was destitute of every necessary of life, and without prospect of relief, he raised kind friends to me; and by means of such friends, I, at length, was ena-

bled to enter upon a course of studies. My life was like a boat, tossed by a storm, on the open sea, from one cliff to another, until a skilful pilot guides it into the harbor. But, however uneasy my outward situation, my spirit, being determined upon the service of the Lord, was not offended thereby. At length, the longwished-for day arrived, when I entered into the theological class. Whatever I had learned hitherto; was only a means for the attainment of my main design. Now I studied the history of the christian church. What came to my knowledge then! What liberties have men in different ages taken with the word of God? How has it been perverted by men, so that from the tenth to the sixteenth century, it was sunk from the height of truth to the lowest degree of superstition? But how excellent was the work of Luther, in restoring the knowledge of pure and divine truth in Christendom! I read, reflected, and comprehended that the *form* of Christianity is not the substance; that the word of truth must be established, not by human, but by divine authority; and that the kingdom of Christ consists not in celebrating mass, holding processions, &c. but in something infinitely more noble; the sacraments being only means of grace, to be observed according to the manner and purpose of their institution.

This change in my sentiments diminished my courage, from day to day, for becoming a preacher of the word of God, not in conformity with human opinions, but according to the will of God. The time approached, when I was to enter the highest class: I hesitated. Evil reports were spread concerning me, because I sprinkled my body no more with consecrated water when entering the church, did not kneel during mass, &c. The minister who had baptised me conversed with me on the subject, and I frankly declared to him that I wished to be a genuine Catholic; but could not by a Roman Catholic, and that I desired once to proclaim the pure doctrines of the gospel, in which nothing occurred of such ceremonies and human appointments. This open declaration deprived me of the favor of men; I lost my stipend, and the support which I had hitherto obtained by giving instruction in several sciences, in a Roman Catholic family. My outward situation became once more exceedingly heavy. At length, in the year 1811, the Protestant University was removed, from Frankfort on the Oder, to Breslau. My courage revived; but a new struggle took place in my mind. What shall I do, that I may once teach the pure word of God? Will not the world condemn me as a changeable man, who, from sinister motives, renounces one profession for another? What will your former benefactors think, whom you evidently treat with ingratitude? But a voice within said,—Fear not; tread on in the way of truth with a firm step.—With these sentiments, I frequented the lectures of some Protestant professors; with a view to be still more established in my conviction, before I ventured publicly to avow myself a Protestant. In the year 1812, I had courage and resolution, to enter my name as a protestant student of divinity. Now my only desire, and the mark towards which I press, is to become a witness of the saving doctrines of the Gospel. I had the favor to deliver the first public testimony of my Savior, in the church to a numerous auditory.

Thus may I always walk in the ways of the Lord, and speak and act according to his mind. May nothing change my resolution! Though still more earthly sufferings should be reserved for me, though severe cares should weight me down; if I am but guided by my Savior's hand, I can cheerfully proceed on my pilgrimage.

Rel. Int.

THE INTELLIGENCER.

SANGERFIELD, DECEMBER 16, 1816.

Having heard from a material branch of our subscribers, that they esteem the new form of this paper as an advantageous improvement from the old, that they consider it as a very valuable paper, and wish to have it continued weekly; and having also heard from others, who appear to desire a longer time of trial, and find very few, even of former subscribers who do not chuse the paper in its new form, we have concluded to continue the trial thro' another month, in which time we hope to hear from our subscribers generally.— Those who chuse it in the old form can, nevertheless have it so.

Since writing the foregoing we have received letters from three other branches of our subscribers, all whom, as far as could be ascertained, were pleased with the new form of this paper. They are increasing the number of subscribers, and wish to have the work continued weekly. We have also just heard from another branch still, who not only wish to have the weekly form continued, but are proposing to form into classes, augment their number of subscribers and take each one his turn in carrying papers, and thus save to themselves, what is allowed to the news carriers.

MAMMOTH PIG.—A Pig, raised by Mr. James Ditmus, of Jamaica Long Island, was killed on Thursday, then 7 months and 25 days old, which weighed 302 pounds.

There are 22 applications before the Legislature of Virginia, now in session, for Banks.

Liverpool, Oct. 19

DREADFUL CIRCUMSTANCE.—On Sunday, the 22d. ult. as some young men were nutting in the woods near the Old Upper Blue Bell, on the old road to Maidstone, they observed a female lying under a tree, apparently asleep, and passed on without disturbing her. On the succeeding Friday the young men again went a nutting to the same place, when, to their extreme surprise, they saw the female lying in the precise place and attitude in which they had seen her before; one of them went to her, and took her by the hand; she was alive, but in such a situation, as excited the most shuddering sensations of horror and disgust, mixed with surprise that a human being could retain any portion of animation under such complicated sufferings of want and wretchedness. She was almost in a state of putrefaction, large maggots were feeding on every part of her frame, and, exposed to the

attack of flies; her nostrils, and even her mouth, were infested with them; behind her ears, between her toes, they were crawling in sickening quantities; and her clothes were literally rotten from long exposure to the varying and humid atmosphere.— With a laudable alacrity, they applied for assistance at the Blue Bell, and with the help of two men, the unfortunate sufferer was placed upon a hurdle, and conveyed to an out-house, where such necessities and comforts as could be procured were immediately prepared for her. Mr. Brown, surgeon, of Rochester, was sent for, and through his humane and constant attention, this unfortunate woman has been rescued from the jaws of death, and is now in a fair way of recovery. The account she gives of herself is, that she came from Lewis some time back, with an artillery soldier, to Chatham barracks; but that she had left him, and had determined on returning home to Lewes; that being destitute of money, and oppressed by fatigue, she, in a fit of despair, laid herself down to die; that she had lain where she was discovered ever since the Sunday preceeding that on which she was first seen, and consequently had been eleven days and nights without any kind of food!

From the Suffolk County Recorder.

HIGH ROBBERY.—On the evening of the 14th inst. as Mr. THOMAS W. HUNT a young man from Richmond, in Virginia, was returning to 537. Broadway, he was knocked down by a gentleman looking man, muffled up in a large surtout. The ruffian immediately unbuttoned Mr. Hunt's coat, searched the sides for his pocket-book, then his pantaloons pockets, in one of which Mr. Hunt grasped in his hand \$283. in bills of the Bank of America, of which strange to tell, the villian wrenched part, \$182 50, with which he ran off.

ROBBERY AGAIN.—On Saturday night, the 16th inst. two men entered the Auction store of Maj. WM. S. HICK, 129 Water-st. New-York, and were very busily employed in taking the most valuable things they could find. When three watchman rushed into the store. Two of them immediately seized one of the villains, a white man, who had filled his pockets with gold and silver watches, jewelry &c. The other villain a lusty negro, having extinguished the light, seized a sword and attempted to defend himself, but finding it useless, he forced his way through the back window into the yard, and from thence over two fences 15 or 18 feet high, into an adjoining yard, but was followed by the third watchman to this place, and taken in the attempt to force his way through the back door of a house.

SUICIDE.—Mr. John R. D. Huggins, Hair Dresser, of New York, who came to this city on Sunday last in the Steam Boat Richmond, and put up at Mr. Bigham's tavern, yesterday put an end to his existence by cutting his throat with a razor—He seems to have come here, from his advertisement published in this paper of yesterday, for the purpose of disposing of some articles in the line of his business.—He appeared quite cheerful, conversed much, and retired to bed on Sunday evening about 9 o'clock. The next morning on being called to breakfast, he requested a glass of water, which was brought to him as he did not wish to rise then. After this, it appears he got up and partly dressed himself, locked his door, got into bed and cut his throat, at about 12 o'clock, a person was called to wake him, and finding the door locked, and no answer given, suspicions were awakened, which unfortunately proved too true, for on entering the room, he was discovered lying on the bed, and the razor was found by his side. The cause which led to the fatal end of this man, who had become somewhat notorious for his sprightly humor, and the many anecdotes of his eccentric character, we did not understand. *Albany Adv.*

HORRID!—Christopher Smith and E. Lake, two adjoining farmers on Staten Island, about five miles from Van Hook ferry, have for years been neighbors. On Sunday morning last, Smith discovered Lake stealing his black walnuts, and immediately went out with his gun—It is said, a scuffle ensued, and Lake was shot dead upon the spot. Soon after, Smith told one of the neighbors what he had done; and in the course of the day he was taken, and put in jail in Richmond.

New-York Gazette.

F Hydrophobia cured by Vinegar.

From the Asiatic Journal of March, 1816.

Hydrophobia cured by vinegar communicated in a letter from a gentleman at Venice to his friend in London. "If you were here, you would be very much pleased with a discovery made at Udina, the capital of Frinli, a small province belonging to this republick. The discovery is this—a poor man lying under the frightful tortures of the hydrophobia, was cured with some draughts of vinegar, given him by mistake instead of another potion. A physician at Padua, called Count Sonissa, got intelligence of this event at Udina, and tried the same remedy upon a patient that was brought to the Padua Hospital, administering him a pound of vinegar in the morning another at noon, and a third at sunset, and the man was speedily cured

I have diffused through Italy this discovery by means of a periodical paper that I am writing, and I hope you will make it known in England, in the most public manner, and as I am sure that this astonishing remedy will have as happy an effect there as it had here so I should be glad to be apprized of it, that I may relate it in my Decided paper. As you have more rambling dogs in London than we have here, it is probable that the experiment will soon be tried, please God, with success."

Prevention of Hydrophobia.

We translate the following from the Journal du Commerce of May 17:—

A new case is related which tends to prove that washing with soap has the efficacy of preventing the dreadful effects of canine madness. In 1786, a hound bit three dogs: at the moment when a person endeavored to rescue a bitch from the furious tooth of the rapid animal, she was bitten, and the person was scratched in the hand: the skin was even torn. This gentleman threw the bitch into a reservoir of water and washed her with plenty of soap, in such a manner that her whole body was covered with froth: and he performed the like operation on himself. At the end of some days, the two other dogs bitten, and who had not been washed, went mad, and were killed. The bitch experienced no harm, and died of old age: her master is still in excellent health. This event happened in the parish of Vielle, canton of St. Sever, department of Landes. *COLUMBIAN.*

John Alexander Kennedy, and Richard Swim, have been committed to Bridewell, to await their trial, at the next sittings for breaking into and robbing the store of Duham & Auchinclos, in New-York.

Swim, is the terrible *Abellino*, who robbed the store of Major & Gillespie, on the night of the 3d inst. after plundering the chest, he left behind him the following memorandum.

"I have taken about sixty dollars in money, a check of \$1000, and some linen, but your papers are all safe. Be prudent, and don't publish this, if you regard the safety of your store. *ABELLINO.*"

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